

A
S E R M O N

Preached before the Honourable

HOUSE *of* COMMONS,

A T

St. *Margaret's* WESTMINSTER,

O N

FRIDAY, *January* xxx. 1729.

By S. CROXALL, D. D.

Chaplain in Ordinary to His Majesty.

THE SECOND EDITION.

L O N D O N,

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Mercurii, 14^o Die Januarii, 1729.

Ordered,

THAT the Reverend Doctor Croxall be desired to preach before this House, at St. Margaret's Westminster, upon the Thirtieth Day of this Instant January; and that Mr. Plumptre, Sir James Thornhill, and Mr. Geers, do acquaint him therewith.

E. STABLES,
Cl. Dom. Com.



ADVERTISEMENT.

THE hitherto uninformed Reader of the following plain Discourse should be told, that, when delivered from the Pulpit, it was misapprehended by some that heard it, in so strange a manner, as to cause it to be represented to the House as a scurrilous Invective against a Person of great Eminence in the Administration ; and to prevent my receiving those Acknowledgments of Approbation usually paid to the Preacher upon such Occasions. At once, to stifle this monstrous Misconception, and vindicate my own Character, I thought I had nothing more to do, than let the Sermon come forth and speak for itself. But however the Generality of People might be satisfied by this, I was mistaken as to those whom I was mostly concerned should be convinced. Neither this, nor the kind Interposition of Friends of the highest Rank, both Spiritual and Temporal, who knew me well enough to undertake for my Innocence, nor Letters full of Protestations to the same effect from myself, were able to remove the deep-rooted Prejudice.

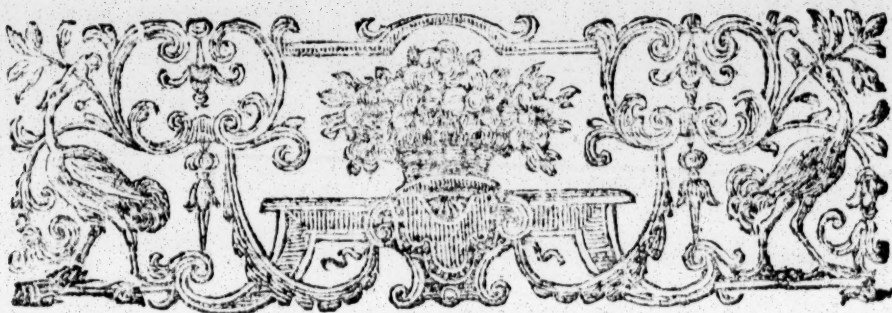
In a patient Resignation, therefore, under this groundless Censure, I have remained now twelve Years, waiting for a proper Opportunity (the only Expedient left untried) of making the same Profession in the most publick manner, which I had

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by myself and Friends, in a private way, so unsuccessfully attempted : This the Publication of a second Edition very luckily furnishes me with. And accordingly, I hereby declare, in the most solemn manner, “ That in composing and preaching the
 “ said Sermon, I had no Intention, directly or indirectly, of noting or accusing any Person then
 “ living ; but that all my Views and Meanings
 “ pointed at those who were concerned in that
 “ Male-administration under King *Charles I.* which
 “ occasioned a Civil War, so destructive to both
 “ King and People : humbly hoping, that, by
 “ throwing in my poor Mite (a Doctrine, as I
 “ conceive, warranted by the Holy Scriptures) I
 “ should contribute, according to my Ability,
 “ somewhat towards keeping that noble Fabric,
 “ our excellent Constitution, in good Repair ; by
 “ proposing one way, if Things should ever again
 “ tend to a *Crisis* of that sort, how they may be
 “ prevented from producing the like fatal *Cata-*
 “ *strophe.*”

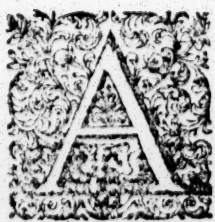


PROV.



PROV. XXV. 5.

Take away the Wicked from before the King, and his Throne shall be established in Righteousness.



AMONG the several Anniversaries, by our wise Legislature appointed to be observed, and for the peculiar Celebration of which, proper Offices of Divine Service have been compiled by the Pastors of our Church, there are two of more especial Note; which, because of the different Events that occasioned them, seem to be founded on two contradictory and incompatible Principles: But, upon a cool and impartial Deliberation, may be observed so mutually to correspond with and illustrate each other, as to make it appear, in a manner, necessary,

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necessary, that neither of the Doctrines which they separately suggest, should ever be recommended, in solemn Discourses to the Publick, but conjunctly, and at the same time.

The one is, that which we are now assembled to keep, a Day of Fasting; “To
“ implore the Mercy of God, that neither
“ that sacred and innocent Blood, as on this
“ Day shed, nor those other Sins by which
“ God was provoked to deliver up both us
“ and our King into the Hands of cruel and
“ unreasonable Men, may, at any time
“ hereafter, be visited upon us or our Posterity.” The other, a Day of Thanksgiving; “For the Deliverance of our
“ Church and Nation from Popery and
“ Slavery, by the happy Arrival of his Majesty King WILLIAM the Third.” Both which, when rightly understood, and duly applied, plainly shew themselves to have been no less originally ordained, than annually continued, upon wise and good Grounds; being equally and jointly conducive to regulate our political Behaviour, by putting us in mind what we owe our King, and what our Country.

But as unstable and designing Men may wrest the soundest Doctrines to the worst Purposes, there have been *some* so weak as to misunderstand, and *others* so wicked as to

to pervert, the Ends for which these extraordinary Solemnities were intended ; making them the means to foment and keep up that unchristian Animosity which hath so long, so much too long, subsisted between contending Parties, among us.

For, from the one, which engages us in the Defence of a Position most unquestionably true and ever to be maintained, " That
" the Persons of Kings ought to be revered with all due Submission, and that it is
" a most impious Thing to make any Attempt upon their Lives," there are some who have absurdly inferred, " That it is
" likewise criminal to oppose any of their Measures, however arbitrary or illegal,
" however contrary to and destructive of
" the Well-being of their People."

From the other, which exemplifies a Doctrine as unquestionably true, and, for the Welfare of Mankind, ever to be as strenuously maintained, " That when a King violates the initial Compact by which he was
" admitted to govern, substitutes his own Will instead of the Laws of the Land,
" and pursues Courses directly opposite to
" the true Interest of his People, some Expedient should be used, something
" should be done, to save the Whole from
" sinking," there are Others who have either assumed, or been really possessed of,
such

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such an unjustifiable Degree of Publick-spiritedness, as to suppose, “ That Kings
 “ themselves are not placed above the
 “ Reach of Human Justice ; but that an
 “ Attempt to enslave a Nation, by invading the Lives, the Liberties and Properties of their People, ought to be retorted
 “ upon themselves, and revenged upon
 “ their own Persons.”

These pernicious Extremes, rashly and unjustly imputed to the Generality of either Party respectively, by the ignorant Zealots of the other, have ever been deservedly disclaim'd by all sober thinking Men, of whatever Denomination : Which gives me reason to flatter myself that, in the Opinion of all such, I shall not ill employ the time before me, while I endeavour to shew how aptly these two Political Maxims may be reconciled, and how advantageously observed, when those seeming Contrarieties and Inconsistencies are removed, which, through Mistake or Design, are supposed to lie between them. For which purpose, the Words of my Text, being a Sentiment of the wisest of Men, and a Dictate of the Holy Spirit, may not be found improper, *Take away the Wicked from before the King, and his Throne shall be established in Righteousness* ; which Words imply these three Things :

First,

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First, That the Persons of Kings ought always to be honour'd with the highest Veneration; and that it is repugnant to the Laws of God and Nature to make any Attempt upon their Lives.

Secondly, That in extraordinary Cases, such as a Country's being brought to the Brink of Ruin by Male-administration, thro' the Weakness or Wickedness of a King, however sacred and inviolable his Person is to be held, yet his Measures may, consistently with all Laws Natural and Divine, be opposed; particularly by *taking away the Wicked from before him.*

Thirdly, That the Consequences attending the constant and joint Observance of the two foregoing Maxims will be very agreeable and beneficial to both King and People. For by this means, in respect to the King, *His Throne shall be established*; in respect to the People, *It shall be established in Righteousness.*

I. That the Persons of Kings ought to be regarded with all due Veneration, and that it is repugnant to the Laws of God and Nature to make any Attempt upon their Lives, is strongly implied in my Text, though it be not expressly mention'd there; the proper Expedient, and that a very different one, for redressing the Grievances

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of a Nation, being directly pointed out. But before we enquire of the Oracles of God about this Matter, let us view it by the Light of Reason, and consider it in the Nature of the Thing itself.

The Place which Kings hold is the most honourable and important of any; both in regard to the Dignity of their Office, and the Superiority of their Station. They are, every where, allowed to be the First in Rank and Precedency; and have it in their Power to be the Best. For, lest they should want a Relish for that exquisite Deference and Respect with which they are continually attended, upon account of its being something ordinary and in course, or the Possibility of its arising from no better Motive than the Flattery of their servile Dependents, they may, if they please, have a real Claim to it; they may deserve it: And that, only by not losing the God-like Advantage they have, above others, of being able to communicate more Degrees of Happiness to greater Numbers of Men. A Condition truly to be envied, with an honest and a laudable Envy, by the Wise and the Virtuous! The Power of doing good being, to those who have the Will, the most desirable thing in the World.

But then, on the other side, to what a Load of mortal Ills are Kings themselves,
almost

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almost unavoidably, subject! more than enough to counterbalance this mighty Weight of solid Glory. With what a Circle of Vanities and Vexations are they daily surrounded! what Anxieties, what Importunities do they hourly encounter! If they are good, what Cares and Inquietudes for the Safety of their People! If otherwise, what Jealousies and Apprehensions for their own! For what may not Those who are really culpable expect; when the Actions of the Innocent and the Just, while they are not only intending well, but using the most proper Means to preserve the Tranquillity and improve the Interest of their Subjects, shall sometimes be so misconstrued by factious Spirits, and misunderstood by the wrongheaded Multitude, as to expose Them to popular Dislike equally with the most profligate and undeserving? All which being taken into the Account, with a thousand other Inconveniencies, hardly to be conceived, much less described, to which a Regal State is liable, Mankind is greatly indebted to those, who, throwing aside all private Views, all Regard to their own Ease and Quiet, will, purely for the Benefit of the Publick, undertake so difficult and so hazardous an Employment.

In return therefore for this singular Generosity, have Men, at all Times, and in

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all Places, generally agreed to make their Kings all possible Acknowledgments, and to hold them in the highest Veneration. For this Cause they chearfully pay such Tribute as is necessary to support them in a proper Grandeur, and strengthen them with a sufficient Power. They allow them to assume extraordinary Prerogatives, and grant them several distinguishing Immunities; and, among others, the inviolable Security of their Persons: Having by their Practice, for the most part, established it as a Rule, That in the worst of Cases, when a Prince, through those Frailties of Human Nature to which even Princes themselves are subject, has occasion'd or permitted his Country to be brought to the last Extremity, however necessary those concern'd may find it that something should be done for their Preservation, they should, at all Events, refrain from making any Attempts upon such Prince's Life, from offering any Rudeness to his Person, and even from giving him any unnecessary Molestation.

That Kings therefore should enjoy this Exemption, among others, is no unreasonable Claim when examined by the Law of Nature; when the Obligations they lay their Subjects under, and the near Relation between the one and the other is considered; when we recollect what is due to their
pater-

paternal as well as regal Authority, from those who should think themselves happy, no less in being esteem'd their obedient Children than their dutiful Liege-Men. But when we consult the Law of God contained in the Holy Scriptures, we shall find it very clear and express in favour of this Point.

Kings, among all Nations, *Christian* as well as *Heathen*, have been generally look'd upon as God's Vicegerents upon Earth. St. *Paul* emphatically styles them the *Ministers of God*; and the *Psalmist*, speaking of them, expresses himself thus; *I have said, Ye are Gods*. That solemn Precept in the Law deliver'd to *Moses*, by which we are commanded to *honour our Parents*, has ever been allowed to include Obedience and Subjection to our Superiors, of whatever Degree, and especially to Kings, the Political Fathers of their People. If then those are criminal who only neglect to honour them, or to obey them in any of their lawful Commands, how much more must they be so, who affront their Persons, and presume to lay violent Hands on them! And if Murder be, in any Case, a very great Sin, because an irreparable Injury, as well as a Breach of God's Law, to what a Degree of Guilt must Parricide amount? When wicked Men shall dare to proceed

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to that last, that consummate Instance of Rebellion and Disobedience, as to take away the Life of their King or their Father.

With what a just Sense of this Duty was *David* possessed, the Man *after God's own Heart* ! For tho' he was under the highest personal Provocations from *Saul*, who had treated him ill, and *he knew practised Mischief secretly against him* ; yet, when he had got him alone and asleep, at the utmost Advantage, in a Cave in the Wilderness of *Engedi*, he only *cut off the Skirt of his Robe*, to convince him how much he had him in his Power ; and was so conscious that this was taking too great a Liberty with his Sovereign, that *his Heart smote him* for it. Another time, when he had him at the like Advantage in his Camp at *Hachilah*, the same reverential Awe restrained him from offering any Violence to *Saul's* Person : He only *took away the Spear and the Cruse of Water from his Bolster*, again to demonstrate that he had given him his Life. And when his Attendants would fain have lift up their Hands and given the fatal Stroke, he prevented it with this conscientious and truly pious Reflection, *The Lord forbid that I should stretch forth mine Hand against the Lord's Anointed ! For who can stretch forth his Hand against the Lord's Anointed,*

Anointed, and be guiltless? And when the Amalekite informed him that he had slain Saul upon Mount Gilboa, at his own Request, and to hinder him from falling alive into the Hands of the Philistines, David, at the Report, fell into a strong Passion of Grief and Resentment; he took hold on his Cloaths and rent them; and expostulated thus with the young Man, How wast thou not afraid to stretch forth thine Hand to destroy the Lord's Anointed? Then, ordering one of his Guard to fall upon him and put him to death, he pronounced his Doom in these pathetick Words; Thy Blood be upon thy Head, for thy Mouth hath testified against thee, saying, I have slain the Lord's Anointed.

In other Places of Scripture, all Indecency, either of Expression or Behaviour, toward the Persons of Kings is forbidden and discouraged. In the Law of Moses it is said, *Thou shalt not revile the Gods, nor curse the Ruler of thy People.* The Authority of which is reinforced and confirmed to us Christians in the Example of St. Paul, when he was smitten at the Command of the High-Priest. *Is it fit to say to a King, Thou art wicked; and to Princes, Ye are ungodly?* says Elibu, in his Expostulation with Job. And the Wise-Man gives us this Caution, *Curse not the King,*

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no not in thy Thought; for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter; intimating, that the Persons and Characters of Kings are sacred, that they are guarded by an especial Providence, and that Attempts to hurt them are often, as it were miraculously, discover'd and defeated.

This may suffice for the Proof of my *First* Position. I shall proceed to the Vindication and Defence of the *Second*; and, notwithstanding the seeming Inconsistency, shew how easily they may be reconciled, and practis'd together. And that chiefly for the Satisfaction of those, who not having rightly consider'd the matter, may ask this Question: "If the Persons of
 " Kings are to be held so sacred, that
 " no Violence is to be offer'd to them
 " upon any account whatever, What may
 " be done to save a State, when it is in
 " danger of being ruin'd by the Weakness
 " or Wickedness of its Sovereign? And
 " how are those Principles to be defended
 " on which the late glorious Revolution
 " was wrought by his Majesty King WIL-
 " LIAM the *Third*, and on which our
 " present happy Establishment subsists?"
 To which I shall give a clear and distinct Answer, by shewing,

II. That in extraordinary Cases, for Example, When a Country is brought to the Brink of Ruin by Male-administration, through the Weakness or Wickedness of a King, however sacred and inviolable his Person is to be held, yet his Measures may, consistently with all Laws Natural and Divine, be oppos'd; particularly, by *taking away the Wicked from before him.* In proving which, I shall *first* consider the Words of the Text; *secondly*, examine some other Passages of Scripture which are alledg'd in support of the contrary Doctrine.

I. Much of the Chapter from whence the Text is taken seems calculated for the Use of Kings and Courtiers. It begins thus; *It is the Glory of God to conceal a thing; but the Honour of Kings is to search out the Matter:* Which Commentators interpret after this manner: That, as it is for the Glory of God, (who is all Goodness and Perfection, and consequently needs no other Law but his own Will) that his *Judgments* should be *unsearchable*, and *his Ways past finding out*; so it is for the Honour of Kings, (who by their mortal Condition are placed far short of Infallibility) to act, not only with Caution and Deliberation, with all the best and gravest Advice they can get, but fair-

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ly and candidly to lay their Councils before the Eyes of their People: that, if any thing is defective or amiss, it may be speedily supplied or redressed; if otherwise, that they may enjoy the Applause and grateful Acknowledgments which are due to them, and approve themselves, what it is the greatest Honour to be esteemed, wise and good: Yet, at the same time, that *the Heaven for height, and the Earth for depth, and the Heart of Kings is unsearchable*. That so much new Matter is continually arising to be ponder'd by those Kings who are intent upon the Welfare of their People, that when they have laid before them all that is thoroughly digested, something will still remain in their Heart *unsearchable*; because incompleat, and unfit to be submitted to a popular Scrutiny. But that nothing may remain there prejudicial to the publick Interest, let no naughty flagitious Person be suffered to have their Ear, and to continue about them. *Take away the Dross from the Silver, and there shall come forth a Vessel for the Finer: Take away the Wicked from before the King, and his Throne shall be established in Righteousness*; or, as the Version of the Septuagint renders it, *κείρε ἀσεβέας ἐκ προσώπου Βασιλέως*, *Cut off the Wicked from the King's Presence*.

That

That *the Wicked*, in general, ought to be cut off, in order to *establish* and cultivate *Righteousness* any where, is past all question; and that so much is implied in the Words before us, wants no Proof. But, that the same Words do likewise point at the wicked Directors and Instruments of Kings, who are mostly about their Persons, and in their Councils, (as the Learned are of Opinion who have expounded upon the Place,) I shall further briefly demonstrate, both from the Context and the manner of Expression in the Text itself. The Verse immediately following the Text advises thus: *Put not forth thy self in the Presence of the King, and stand not in the Place of great Men.* As much as to say, When the *Wicked* are removed from being about the King, those who are likely to fill their vacant Places, however well qualified, should be aw'd and instructed by their Example; and, in succeeding to the arduous Task, be cautious and diffident, modest and unassuming. And then, among the *Eastern* Writers, particularly the holy Pen-men, it is usual to intend the Favourites and chief Agents of Princes, when they mention such as *are* or *stand before them.* *A Man's Gift* (says Solomon) *maketh room for him, and bringeth him before great Men: Seest thou a*

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Man diligent in his Business ? he shall stand before Kings, he shall not stand before mean Men. The same might be confirmed by a multitude of parallel Places, were there occasion for it ; but these may suffice : And the rather, because the generality of Mankind have never question'd, but that those wicked Counsellors and Instruments of Princes, who either advise or execute such Schemes as are destructive of the true Interests of their Fellow-Subjects, ought to be called to an account and punished for it.

2. I shall next examine those Passages of Scripture which, in the Judgment of some, require an absolute unconditional Obedience to the Will of the King, be it ever so arbitrary and illegal, be it ever so wrong and ill-advised ; and consequently leave no room for the Remedy prescribed by the *Wise Man*, of *taking away the Wicked from before him.*

One of these is that celebrated Charge of St. Paul to the Romans ; *Let every Soul be subject to the higher Powers ; for there is no Power but of God : The Powers that be are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God ; and they that resist shall receive to themselves Damnation.* Another is that of St. Peter ; where we are required to

to submit our selves to every Ordinance of Man for the Lord's sake ; whether it be to the King as supreme ; or unto Governors as unto them that are sent by him, for the Punishment of Evil-Doers, and for the Praise of them that do well. To which most plain and exprefs Doctrines I think all Christian People should heartily subscribe and conform themselves ; as being thereby convinced that they ought every where to pay all due Obedience, active and passive, to *the higher Powers*, in all their lawful *Ordinances*.

But who these *higher Powers*, and what these *Ordinances of God and Man*, in each respective Nation are, it becomes the People concerned seriously to inquire ; that they may be rightly informed where their Obedience is due. With us (for Example) and according to the Nature of our Constitution, the *Higher Power* is the Legislative Power, consisting of King, Lords, and Commons ; in whom duly assembled together in Parliament, and jointly consenting, is the sole Right of enacting those *Ordinances* by which we are to be governed. To Laws, so made, is our Obedience, both active and passive, plainly due ; according to common Sense and Reason, and the exprefs Direction of both the Apostles. And when the King himself (as in former times, has too often been the case) presumes to dispense with the
Laws

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Laws so made, to change them, to act in opposition to them, or, without such Laws, to exact the Properties of his Subjects, they may safely, and consistently with the Doctrine of either of these Apostles, refuse to comply with him. And though, by the Laws of God and Nature, they are forbidden to lay violent Hands on him, (as in the Fact of this Day was most impiously and detestably perpetrated) yet may they use their utmost Endeavours, according to the *Wise Man's* Advice, to *take away the Wicked from before him*; to punish those who have advised and undertaken to execute such his illegal Purposes, and to resettle their Constitution upon its proper Basis. Which was the Thing so rightly projected, and so successfully, even beyond Expectation, accomplished at the *Revolution*; and for which we are so justly enjoined to solemnize an Anniversary Thanksgiving to Almighty God.

III. In the *Third* and last place, we cannot but be convinced, That the Consequences attending the constant and joint Observance of the two foregoing Maxims must be very agreeable and beneficial to both King and People: For by this means, in respect to the King, *his Throne shall be established*; in respect to the People, it shall be *established in Righteousness*. For however dissonant these

these Doctrines may seem, when handled separately, and unskillfully judged of by hot-headed Party-Bigots, no Harmony can be concerted, no good Measures kept, between Kings and their Subjects, but by a regular Composition flying from a happy Mixture of both.

When the Rage of the People is kindled by domestick Oppression, and blown up into Madness by a Repetition or Continuance of their Grievances, Kings should be satisfied in the Security and Indemnity of their own Persons, without straining their Prerogative to screen wicked Servants: And Subjects should be contented with doing Justice upon the guilty Counsellor, without letting their Resentment rise so high as to endanger the Life of their King.

These should be the Barriers on both Sides, when Things are unhappily brought to the last Extremity. But when all, on both Sides, is honestly and fairly meant, as it always ought to be; when there is a mutual Confidence and a free Correspondence between Kings and their Subjects, from thence there will probably spring up a noble Emulation, in contending which shall be the most beneficent and indulgent to the other. Good Kings will so far consult their own Interest in Conjunction with that of their People, as to watch the Conduct, and examine

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mine into the Pursuits of their Servants ; and be, if not the first to discover and discountenance their evil Courses, yet not the last for giving them up to the Resentment of their injured Equals : And good Subjects, on the other hand, will use this Liberty of theirs with such Moderation, and in so open and generous a Manner, as to give the least Offence imaginable to their Prince.

For, as a King, upon the first Discovery of a growing Uneasiness among his People, by removing one obnoxious Man, might oftentimes easily clear up every Discontent, and re-instate himself in their full Favour and good Opinion ; so gentle Touches by way of Remonstrance, orderly and decently given, with a due regard to Time and Place, and accompanied with a proper Submission, might sooner pacify a passionate, or reclaim a misguided Ruler, than petulant Insinuations and tumultuous Complaints. Temperate and calm Methods have often prevailed, where rough and boisterous Efforts would have proved ineffectual. And the same *Wise Man*, who directs what is to be done in Cases of the last Extremity, would have us try all the softer Means first ; giving us Encouragement to hope that Patience alone may sometimes work our Cure : *By long forbearing is a Prince persuaded, and a soft Tongue breaketh the Bone.*

From

From a political Behaviour thus regulated, may those things be expected which are most desirable both to Kings and their Subjects: For what can Kings, even the most tyrannical, more desire, than that their *Thrones may be established*; that whatever Punishment befalls their wicked Seducers, they themselves may remain firmly fix'd in their Seat of Government, and be secure that they shall suffer no Degradation, no Disgrace nor Violence to their own Persons? What can the Good and Virtuous wish more than that their Power, as to every thing lawful and right, may be unlimited; and when they pursue Courses destructive of the Publick Welfare (as they may sometimes ignorantly and undesignedly do) to be humbly admonished of their Mistake, and, if they obstinately persist, to be civilly disabled from putting their Purposes in Execution?

On the other side; what can Subjects desire more, than that the *Throne of their King may be established in Righteousness*? that their Religion, their Liberties, their Properties, all that they most dearly value, may be secured to them under the auspicious Protection of one, who, in his Government of them, is determined to take no Steps but what are consistent with the Laws of their own making? Who is more atten-

tive to the Welfare and Ease of his People, than to the Invitations of false Glory, and the deluding Charms of Arbitrary Power. Who can wisely discern between the unreasonable Murmurs of a discontented Few, and the just Complaints of a suffering Many: Despising or discountenancing the idle Clamours of the one, at the same time that he would readily exert his Power, if there were Occasion, to redress the Grievances of the other.

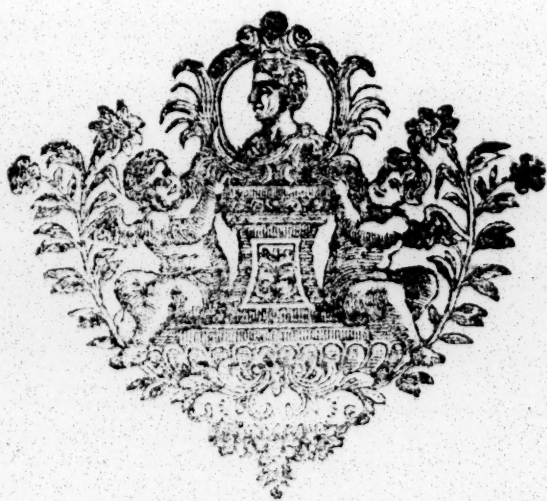
Happy therefore is the King, who is so good as to see and pursue his own Felicity through no other *Medium* but the Satisfaction of his Subjects! and so Wise as to know, that there is infinitely more Glory in governing a free People, than in tyrannizing over a Nation of Slaves: Who is resolv'd to let the Sense of the whole Community have a greater Influence over all his Negotiations, than the Importunities of the dearest Favourite, or the Suggestions of the most accomplish'd Privy-Counsellor!

Happy are the People, whom the Sense of Gratitude and natural Affection, whom the Ties of Duty and Religion have convinced, that the Person of their King is to be treated with all possible Respect; and that, when they labour under the heaviest Oppressions he can bring upon them, they must

must think of no other Remedy than that of *taking away the Wicked from before him.*

Happy are the King and People that are in such a Case ! In that they can never, as to their political Department, give a more ample Testimony, a more certain Demonstration, that they act justly and discreetly, like honest Men and good *Christians*, and that they *have the LORD for their GOD.*

F I N I S.



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